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776 rests with the eldest male of the founding lineage of the village, but the
782 whole community usually assists. There may be two guardian spirits in a village, one at the head and one at the tail of the community.

754 Witchcraft, poisoning, magical curses, oaths, and ordeals are all present in Atimelang religion, but are undeveloped or unstressed.

778 Sacred hearths of various types (*ara foka, ua ara, mani ara, je ara,*
615 *kuya ara*) belong to lineages and are kept in the lineage house when it
782 exists. They are simply four pieces of wood like those that form the
769 frame of the ordinary household hearths. The sacred hearths should be fed once a year. As food is offered the hearth, the lineage ancestors, in so far as they are known, are named. The sacrifices are usually made in February or March when the new corn crop is about to be har-
[262] vested. The owner of the hearth should abstain from a varying series of foods prior to the sacrifice.

796 At the season when the hearths are being fed, there are also four minor village ceremonies whose general function is to assure plentiful crops. They are given in the course of two months, February and March, and are in order of performance: Hopuina (spit on it), Yetok (water pours), Bol (strike), and Ading (also called Kuya, both of which are untranslatable). Responsibilities for certain duties in these ceremonies descend in the male line.

784 Connected with some of these ceremonies and with the feeling of certain hearths are quiet, or taboo (*si*), periods, during which vigorous work, shouting, and quarreling may not take place. Any breach requires
● [688] a gift to the owner of the ceremony by way of atonement. Usually these taboo periods last only one day but the most important of them lasts four days and comes at the end of the dry season just before the men of the Five Villages set out for the one communal hunt of the year. During the
224 hunt, which is primarily for wild pig, large grass fires are set. Men stay at special hunting camps on the edge of uncultivated grasslands while the women remain quietly at leisure in the home village.

769 There are also more or less elaborate garden sacrifices to the souls of
782 former cultivators of the site. If the site is a new one, sacrifices are made to the *genius loci*, which has been disturbed. The number and size of the sacrifices depend on whether the garden (*uti*) is a small one frequently used and planted to corn, or a large field (*pining*) at some distance from the village and usually reserved for rice.

765 Death feasts, although largely financial and closely allied with prestige, may also be considered part of the religious ritual, since their ultimate objective is to dismiss the souls of the dead from the vicinity of the village. During the first ten days after death a series of obligations

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mouth instead of giving food may just possibly be considered fantasies centering on infantile feeding experiences.

GOOD BEINGS

The motif of revivification by spilling food on a corpse is poorly developed in these speculations by Rilpada. It is, however, one of the most persistent myth motifs, especially in myths dealing with Good Beings (*nala kang;* literally, something good). They inhabit villages above in the sky or below in the sea. There seems to be no relation between their place of residence and the abodes of the dead. Around these beings are woven the most numerous and elaborate myths and they are an ever-present reality. The murder of the radjah in 1918 was precipitated by his followers' disrespectful treatment of a woman who had established herself in the minds of her fellow villagers as a Good Being.

In 1929 Malelaka had the Five Villages at a high pitch of excitement over his predictions of the imminent arrival of these supernaturals. In one day two small guesthouses were erected, an area was cleared and fenced, and in addition two stone basins were made into which would flow upon the arrival of the Good Beings two miraculous streams. In one the old could bathe and be rejuvenated; in the other, people would be healed of their illnesses. Death would disappear and death feasts were to be discontinued. Meanwhile people were to abstain from such foods as eels, crayfish, crabs, and fish. For some six recent prophets on whom there is material these ideas remain fairly constant. The interesting thing about the ideas are the fantasies they express—the desires to escape death, illness, and death feasts. The conflicts that this last prophecy created in Malelaka are reflected in his autobiography, which was given at the time when his Good Being speculations were once more active.

That such wishful thinking was not limited to Malelaka and his fellow prophets is evinced by the cooperation they received in preparing for these supernaturals. People from many surrounding villages were sufficiently credulous to bring their sick to the expected advent. There was in fact so much excited interest that the government sent up the full garrison of troops to destroy the structures and arrest Malelaka. This interference plus the disastrous war of 1918 led to the growth of a good deal of scepticism, and the tentative Good Being talk current in 1938 and 1939 was meeting with much incredulity. The inclination to abandon what has been a failure seems to me a consistent part of the nonfanatical and realistic temperament of Atimelangers. They are far